

The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

"Grace be with all them that love our Lord Jesus Christ in sincerity."---Eph. vi., 24.
"Earnestly contend for the faith which was once delivered unto the saints."---Jude: 3.

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ECCLIASTICAL NOTES.

CANNOT some crusade be made against the small liquor saloons and grogeries? Poverty, vice, crime and pestilence, usually surround them, and the places become centres of degradation. In these places can be found plenty of work for active Christian workers, for these grogeries tend to localize the lowest classes of the population around them. Mission Chapels, frequent, popular, and attractive services will prove to be the best antidote to these evils. The subject is one deserving immediate attention.

A CORNISH vicar tries to shew the practical difference between a "Sister" and a "Deaconess," by saying that the one belongs rather to small parishes and country places, the latter to towns and large fields of work. An ordinary country vicar would find a sisterhood in his house like the "gift of the white elephant" very valuable, but difficult to utilise properly, while a trained deaconess might be a great help to his work. We want to utilise woman's work to a much greater degree, and in both fields of usefulness there is more than enough to be done.

IN spite of the unfair advantages which the far-sighted Bismarck gives to the spread of Romanism in Germany, the old Catholics manage to grow steadily, and with large accessions of able men. The present number of congregations reported in all parts of the German Empire is 107, and the total number of enrolled members given is 38,527. In Prussia the organised congregations in 1874 were 27, but 36 in 1883; In Baden, in 1874, 28, but 38 in 1883. In these two states together the increase of enrolled members during the decade was between eight and nine thousand. There are also congregations in Hessen and many other dependencies.

AMONG the curiosities exhibited at the British Museum in connection with the Luther Centenary is a wood engraving of the famous dream which is credited to Frederick, Elector of Saxony. Luther is represented as writing on the door of the church at Wittenberg with a pen so long that, having passed through the head of a lion, it knocks off the tiara from the head of Pope Leo X. Other Reformers again are drawing smaller pens from this one, while to the right can be seen two men drawing quills from a goose which is being burnt and is emblematical of John Huss. It would be difficult to find a more graphic memorial of the beginnings of the Reformation.

A SIGNIFICANT gathering of the colored clergy of the Church, recently held in New York, gives promise of a great development of the Church's work among these interesting people in the United States, who are rapidly rising in the social scale, and whose religious instincts are leading them into the Church in large and increasing numbers. They have with remarkable unanimity agreed upon what is needed to develop the work, and have asked the Missionary Board for an increased expenditure of money the coming year. With Five Millions of a colored population, and a people anxious for the Church's ministrations, the opportunity is a glorious one, and one which we have little doubt will be taken advantage of by our brethren of the American Church.

LORD CARNARVON in his speech before the Provincial Synod in Montreal, dwelt with marked emphasis upon the fact that while the Canadian Church maintained her connection with the Mother Church in doctrine and fellowship, she was yet a self-governed and independent body, and had the sole management of her own affairs. Such a strong statement coming upon the discussion with regard to the Letters Patent and the Metropolitan question, seemed to many to have been advisedly and pointedly uttered, and as intended to make plain the view of the matter held by the Imperial authorities. However this may be, the fact remains that, in his lordship's opinion, the Church of England in Canada has been altogether set free from her connection with the State.

ALTHOUGH the Laity did not generally credit the statement, the clergy maintained during the recent discussion in the Provincial Synod of the proposed Canon to enforce the Church's position on the Deceased Wife's Sister question, that what was wanted was not only something to strengthen their hands, when repelling offenders, but also to guide their action in cases where the parties had married without having realized the nature of the offence, and where the heartiest sorrow is expressed for having violated the Divine Law. This last is a phase of the subject which it would be wise for the Bishops, if they have not done so, to seriously consider, and to give such instruction to the parish clergymen, as will remove doubt, and, if possible, afford some means of reconciling penitent offenders to the Church.

THE work among the French Canadians, calls for the attention of the Church in this Dominion. The present condition of things suggests immediate and prompt action, while a consideration of the growing numbers and importance and political influence of the race should impel the Church to make the work one of its principal undertakings. If the Church of Rome should continue, as in the past, to exercise an overpowering control over them, it would be a matter of moment how to meet the extension of so great an influence, but when it is known that thousands are every year cutting themselves adrift from their connection with the Roman Church, and are imbibing infidel and irreligious principles, it becomes a most serious matter, and should not for one moment be lost sight of by the Church. It would not be difficult, we venture to say, to substitute the pure Catholic Faith of our Church for the system with which they have grown to be dissatisfied, but let it be distinctly and plainly told them that Roman error and not Catholic truth, is what they are called upon to part with.

THE lovers of Shakespeare are greatly excited at the attempt of some over-zealous persons to remove his bones from their present resting place in Stratford Church, on the bank of the beautiful Avon, to the great Abbey in which so many of the glorious dead of England repose. It is now pretty well understood that the opposition to such a course will prevent it being done. The following will show the feeling which the proposition has aroused:—"At the meeting of the Stratford Town Council, the Mayor said that he had been inundated with telegrams and letters from all parts of the kingdom protesting against the pro-

posed violation of Shakespeare's tomb; but that any such impudent proposal would meet with a contemptuous refusal. Not only would the corporation strain every nerve to prevent such an act of desecration, but he felt certain the townsmen generally would band themselves together to guard the sanctity of the poet's tomb. He could not himself think that any one could be found so base and depraved as even to suggest the violation of the poet's last resting place. Were any person to attempt it, he would find his sacrilegious ardour summarily cooled by immersion in the gentle stream which flows close by the poet's grave.

ONE by one the rules of discipline that John Wesley gave the body which bears (or rather, which until recently bore), his name, are suffering at the ruthless hands of the Methodists of these more modern days. Some of these rules may now seem strangely odd, but in many cases they helped in no small degree to develop the Methodist body, and place it in the front rank as a great propagating Missionary Society, second (if indeed, not standing in the very first place), only to the Jesuit Order of the Roman Church. As the founder of the Jesuits, so, we think, Wesley felt, that absolute and entire submission to arbitrary rules was essential to the success of the system which he purposed introducing, and we know the stern enactments which made the individual submit in silent uncomplaining willingness to the orders of his superiors. At the recent Belleville Conference, amid a storm of laughter and ridicule, the old rule which compelled a young minister, before engaging himself to a lady, to consult the chairman of the district or the District Conference, and obtain his or their approval of his choice, and consent to the marriage, was abolished, and every man left free to act for himself. How far the removal of this and other restrictions will help or hurt the future of Methodism history must decide.

SPEAKING of the Methodists and marriage, the Belleville Conference has, we regret to see, made another change, to our mind of a much more serious character than the one alluded to above, when, in opposition to some of its chief men, it eliminated the word "obey" from the marriage service. The warning of one of its two newly elected Superintendents should have had greater weight when he said, "the tendency of the present age was to treat lightly the marriage compact. These matters were not properly understood. The people were not rightly instructed, hence there was a dissoluteness in society. It was one of his highest honors to obey properly constituted authorities, and it should be so whether among men, women, or in the Church of God." And Dr. Antliff, who said that "those who read the papers would notice that in the States the marriage question was a vital one. They all knew the difficulty which had arisen, owing to the easiness with which divorces were obtained. The tendency on the other side of the line was to lower the sanctity of marriage. The matter was a most serious one, and he hoped the conference would oppose the report on this point." Unhappily, the report was adopted. Such changes in other Christian Bodies make it all the more imperative that the Church should remain true to her declarations as to the Divine institution and sanctity of the marriage laws.